

ISLAMIC MEDICINE ΙΣΛΑΜΙΚΗ ΙΑΤΡΙΚΗ

What did al-Rāzī (Rhazes) quote from Philagrius of Epirus on kidney diseases in *Kitāb al-Ḥāwī fī al-Ṭibb (Liber Continens)*?

OBJECTIVE *Kitāb al-Ḥāwī fī al-Ṭibb/Liber Continens* of Rhazes is a significant work because it presents valuable quotations from the works of Greek, Indian and Arabic authors. These quotations also render Rhazes' work important for the history of medicine because it provides us with information about writings that have not survived. Philagrius of Epirus, who practiced medicine in Thessaloniki during the third or fourth century, is one of the most prominent and important writers included in Rhazes' work. The purpose of this study is to present quotations from Philagrius from *Continens* on kidney diseases and introduce and register them to the culture, literature and history of medicine in the English language. **METHOD** The Arabic and Latin editions of the 10th book of *Continens* were used in this study. Twelve quotations related to urogenital diseases from Philagrius were identified in both in Arabic and Latin texts. Consequently, these fragments are compared to each other, translated into English, and discussed in the light of literature on the history of medicine. **RESULTS AND CONCLUSIONS** These quotations relate to kidney pains, kidney stones, diabetes, and genital diseases. Philagrius' writings had also been adopted in the Islamic world through their translations into Arabic. Considering that Philagrius' works have not survived today, it is important that quotations from his works are found in Rhazes' *Continens*; as some of these relate to nephrology.

1. INTRODUCTION

Abū Bakr Muḥammad b. Zakariyyā al-Rāzī (865–925 AD) is one of the most notable clinicians of all time. Known as Rhazes in the West, he is reported to have written approximately 200 or more books, half of which on medicine.^{1,2} Although *Kitāb al-Ḥāwī fī al-Ṭibb/Liber Continens* is a posthumous treatise, it is one of his most important works, completed thanks to the vizier of Buwayhid ruler Rukn al-Dawla (r. 935–976), namely Ibn al-ʿAmīd (d. 970), who bought the unfinished notes of Rhazes from his sister Khadīja and had his students compile them for him.^{2–4} This book contains many quotations from various works of previous and contemporary writers, including the names of these writers and their works. *Continens* was translated into Latin by Farraguth in Sicily in 1279 and was published in Brescia in 1486.^{4,5} This is an important book for the history of medicine because it contains quotations from substantial authors' works, most of which have not survived today.⁵

Consequently, and as a result of these quotations, we are now able to gain a greater insight regarding these works and their contents. A prominent writer included in Rhazes' work is Philagrius of Epirus.

Philagrius, the brother of the physician Posidonius, is a Greek physician and writer who was born in Epirus and practiced medicine in Thessaloniki during the third or fourth century. Although Philagrius followed the Galenic doctrine, he was considered an eclectic who also focused on the Pneumatists' views.^{6–8} According to Suda,⁹ a 10th-century Byzantine encyclopaedic lexicon, Philagrius compiled medical books including 70 monographs, various composite works whose numbers are comparable to the monographs written, and commentaries on Hippocrates. None of his complete works is preserved or found today. However, certain fragments have been preserved following his death in works of other authors in either Greek (or in their translations) or Arabic.¹⁰ Philagrius was considered a distinguished surgeon and gynaecologist⁶ and was also

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Τι παρέθεσε ο al-Rāzī (Rhazes) από τον Φιλάγριο τον Ηπειρώτη σχετικά με τις ασθένειες των νεφρών στο *Kitāb al-Ḥāwī fī al-Ṭibb (Liber Continens)*;

Περίληψη στο τέλος του άρθρου

Key words

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famous for providing accurate diagnosis and treatment for many spleen diseases.^{6,8} The fragments from his writings on internal diseases are found in the works of Aetius and Oribasius.⁶ Sezgin¹⁰ states that the Islamic world recognises Philagrius directly from his writings or from the works of Oribasius of Pergamum, Alexander of Tralles, and Paul of Aegina. Sezgin¹⁰ also informs us that according to Ibn al-Nadīm, Abū'l-Ḥasan al-Ḥarrānī (d. 980 AD) had translated some of Philagrius' books into Arabic. Furthermore, and according to Ibn Abī Uṣaybī'a, in the 11th century, 'Alī b. Riḍwān, an Egyptian physician, has compiled several significant parts from Philagrius' work on healthy and delicious beverages. The majority of the fragments related to Philagrius' works, translated into Arabic, have also been preserved in Rhazes' *Continens*.¹⁰ The purpose of this study is to present Philagrius' quotations on kidney diseases in *Continens* and to register them in the culture, literature and history of medicine in the English language.

2. MATERIAL AND METHODS

The Arabic and Latin editions of *Kitāb al-Ḥawī*¹¹/*Liber Continens*¹² were used in this study. Topics related to urogenital system diseases are included in the tenth section of *Continens*: "fi amrāḍ al-kulā wa majārī al-bawl wa ghayrihā"¹¹/ de dispositionibus renum et vesice et aliquiditer veretri tractans continet tractatus tres (In Latin edition, 1509, Book 23).¹² First of all, 12 quotations from Philagrius were identified in both Arabic and Latin texts, and were subsequently compared to each other before being translated into English (tab. 1) as presented in the results section. It is shown that these quotations relate to kidney pains, kidney stones, diabetes, and genital diseases.

3. RESULTS

Quotation 1 concerns the symptoms and signs of kid-

Table 1. Quotations from Philagrius in both Arabic and Latin editions of *Kitāb al-Ḥawī/Liber Continens*.^{11,12}

Rhazes – <i>Liber Continens</i>	Abū Bakr Muḥammad b. Zakariyyā al-Rāzī – <i>Kitāb al-Ḥawī fi al-Ṭibb</i> أبو بكر محمد بن زكريا الرازي – <i>كتاب الحاوي في الطب</i>
"Filogorius: Accidit laborantibus dolore renum dolor in dorso et ancha et lumbis cum ponderositate: an forte accidit sincopis et deterius erit si urina eius fuerit arenosa aut sanguinea an forte accidet ei cum ea febris vertigo et frequentatio vomitus." ¹²	«فليغريوس: يعرض لأوجاع الكلى وجع في الظهر والورك والقطن والتقل، وربما عرض غشي وأسر، ويكون بوله رملياً أو دمويًا، وربما عرض له معه حمى ودوار وتتابع القيء.» ^{11,p.49}
"Filogorius de secundo capitulo de lapidibus dixit: lapides qui generantur citrini et albi non indigent minutione sed laxatione cum scamonea ad substantiam colere: et regimine cum nutrimentis: ut non generetur flegma: et proprie in eis quibus generatur flegma etiam trahitur superfluitas ad membra alia per fricationem, calefactionem et similia, si negocium fuerit leve." ¹²	«من رسالة فليغريوس في الحصى؛ قال: لون الحصى الذي يتولد أصفر أبيض لا يحتاج إلى الفصد بل إلى الإسهال بالسقمونيا لتقل الصفراء، والقصد في الأغذية لئلا يتولد البلغم، وقد تستحجر الفضلة إلى أعضاء آخر بالدلك والكماد ونحوه إذا كان الأمر مهولاً.» ^{11,p.130}
"Filogorius dixit in libro eius ad Georgium de lapidibus: illum qui mingit harenam noli minuire: sed laxa eum de colera ru(bea) et nigra: mediocriter attenuando nutrimentum eius: ita tamen quod sit fri(gi)dum cum hoc." ¹²	«فليغريوس في كتابه إلى جريج في الحصى: من بال حصاة فلا تفصده لكن اسهله صفراء ومره يمشي وسطاً ولطف غذاءه ويكون مع ذلك بارداً.» ^{11,p.137}
"Filogorius dixit. Debet etiam evitare satietates nauseativas: quoniam ipse sunt origo huius passionis. Etiam da ei in potu de decoctione nigelle et asse fe. Ad mundificandum vesicam de lapidibus quae in ea sunt." ¹²	«فليغريوس؛ قال: ليحذروا اللحم فإنه أصل تولد هذه العلة واسقهم طبيخ الشونيز والحلتيت فإن هذه تنقي المثانة مما فيها من الحصاة.» ^{11,p.138}
"Hoc est medicamen mirabile quod descripsit pro Filogorio. Dixit: frangit lapidem et prohibet quod non generetur lapis: et mitigat dolorem renum de apostemate calido aut alio: quoniam mirabile est ad hoc: et convenit lapidi renum valde: quando uva als urina nigrescit, Accipe olam fictilem novam: et lava eam cum aqua ebullita in ea: et postea eam desiccando de ipsa aqua: macta byrcum etatis quattuor annorum: ac de mediocri sanguine: RY in ipsa ola: dimittendo ipsum in ea dum ligetur: deinde incide ipsum in partibus parvis in ola ponendo super eum pannum rarum: et dimittendo ipsum sub celo in sole et luna similiter dum desiccetur valde caute ne inveniatur eum aqua pluvialis: aut aliquo humectatio: aut aliud contrarium: unde habita perfecta desiccatione in eo: tere aliquam partem cum modica parte spice in tantum in quantum bonus sit odor ipsius. Dando de eo in potu aureo pondera ii. cum vino dulci: et hoc debet fieri in tempore quietis doloris: et mirabilis erit effectus eius." ¹²	«دواء عجيب لفليغريوس؛ قال: يفت الحصى ويمنع من تولدها ويسكن وجع الكلى من ورم حار أو غيره وهو عجيب في ذلك، ويصلح لحجارة الكلى جداً: إذا ابتدأ العنب يسود فخذ قدر فخار جديدة فصب فيها ماء وغلّه ثم صب عنها وجففها واذبح تيساً له أربع سنين، وخذ من الدم الأوسط فأودعه القدر واتركه إلى أن ينعقد ثم قطعه صغراً صغراً في القدر واجعل عليه خرقة مهلهلة واتركه تحت السماء في الشمس والقمر جميعاً حتى يجف جداً، واحذر أن تصيبه ندوة مطر أو غيره، فإذا استحكم جفافه فاسحق منه شيئاً مع قليل سنبل بقدر ما قطعت رائحته به واسق منه ملعفة بشراب حلو، تفعل ذلك في أبان سكون الوجع، فإنك تعجب من فعله.» ^{11,p.152}

Table 1. (continued) Quotations from Philagrius in both Arabic and Latin editions of *Kitāb al-Hāwī/Liber Continens*.^{11,12}

Rhazes – Liber Continens	Abū Bakr Muḥammad b. Zakariyyā al-Rāzī – Kitāb al-Hāwī fī al-Ṭibb أبو بكر محمد بن زكريا الرازي – كتاب الحاوي في الطب
<p>De fissura pro lapide: dixit quidam antiqui scindunt pro lapide renum de parte posteriori in lumbis: et in hoc erit fallacia: imo derisio: quoniam fissura vesice salvantur plures: videlicet quorum carnes sunt humide. Etiam illi quibus non accidit apostema: et ipsorum vulnera putredinem faciunt de levi salvantur. unde qui patiuntur apostema difficilem habebunt sanationem: quoniam in iuvenibus accidit apostema calidus penes fissuras: et in senioribus non adherent vulnera: sed in pueris non accidit apostema: et ipsorum vulnera consolidabunt. Ideo in eis ipsa passio erit levior. Lapis magnus de levi detinetur: et difficilis erit egressio eius. Sed parvus econverso: et rotundus facilem habet exitum. Quod si ipse fuerit asper: laborans eo potentior erit süper fissuras: et aliud praeter ipsam: quoniam consuevit pati dolores, et si fuerit levis: econverso. Ad faciendum mingere expedit quod fiat urinatio: si ibi non fuerit apostema: nec dolor vehemens non quod apostema factum fuerit ex lapide: aut ex aliqua coagulatione sanguinis: quoniam bona erit ad mitigandum dolorem si remotum fuerit utrumque de meatu. Quod si difficile fuerit valde: et non poterit cum ingenio instrumentum urinationis operari: expedit quod fissura fiat inter sellam ani et testiculos modo parvo: et ponatur cannula in ea ad emittendum cum ea antequam urinam. Quoniam melius erit quod homo vivat cum ea antequam alio modo moriatur.¹²</p>	<p>«في شق الحصى؛ قال: وقد كان قوم من القدماء يشقون عن حصى الكلى خلف القطن وفي ذلك خطر. فأما شق المثانة فيسلم فيه الأكثر، فالذين لحومهم رطبة ومن لم يعرض لهم ورم وقاحت منهم جراحاتهم فإنهم يتخلصون بسهولة، فأما من ورم فأعسر، والشباب يعرض لهم منه ورم حار عند الشق، والمشايخ، لا يلتحم جرحهم، والكهول لا يعرض لهم ورم ويلتحم جرحهم فذلك هو أسلم فيهم، والحجر العظيم يسهل بطنه ويعسر إخراج الصغير بالعكس والمتوسط يسهل خروجه، وإذا كانت الحصى خشنة كان صاحبها على الشق أقوى من غيره ولأنه قد اعتاد احتمال الوجع، وإذا كانت لينة فيبالضد. في التبول: يجب أن يستعمل التبول إذا لم يكن هناك ورم ولا وجع شديد إلا أن يكون الورم عن حجر أو علق دم فإنه حينئذ يسكن الورم إذا نحتت هذين عن المجرى، ومتى عسر الأمر جداً ولم يمكن الاحتمال بالمبولة فيجب أن يشق فيما بين الشرح والخصي شقاً صغيراً واجعل فيه أنبوباً ليخرج به البول فإن عيش هكذا خير من أن يموت.»^{11,p.153}</p>
<p>De complemento et perfectione Filogorius dixit utendum est calefactione pectinis cum balneo: pila: et oleo: et ponatur super pectinem spongia plena aqua calida: et comprimenda est: et fricanda potenter: nisi cum ea fuerit dolor vehemens: unde penes istud comprimere debes cum temperie: etiam fricare: et post hoc impone in veretro de sambucino.¹²</p>	<p>«من الكامل والتمام؛ فيلغوريوس قال: استعمل تكميد العانة والحمام والأبزن والدهن وتوضع على العانة إسفنجة بماء حار وتغمزه وتلكه بقوة إلا أن يكون معه وجع شديد فعند ذلك تغمزه برفق وكذلك يدلك وبعده يصب في الإحليل زنبق.»^{11,p.183}</p>
<p>“De epistola Filogorii: de diabete dixit: semper tuum propositum sit ad mitigandum sitim in primo cum potu aquae rosae aut succi rosae in tempore ipsarum in quantitate unc xviii. Et patiens esse debet in aere frigido valde: et loco occulto: et humido valde: utendo emplastris frigidis: et nutrimentis frigidis: dum inde mitigetur sitis: et mitigata siti procede cum clysteribus laxativis et lenificatione ventris. Dixit: provoca somnum ei cum omni ingenio. Unde precipe quod curetur post mitigationem laxationis cum pillulis aloe post clysteria: et cum logodione: postea utatur vomitu: et emplastro sinapis. Licet non inveniatur in hac causa.”¹²</p>	<p>«من رسالة فيلغوريوس؛ في ذيابيطس: أقصد في الأول لتسكين العطش بأن تسقي ماء الورد أو عصير الورد في أبانه اسقه قدر قوطولين، ولتكن في هواء بارد أو موضع كئيب رطب جداً، وضمه بالأضمة الباردة واغده بها حتى يسكن عطشه، وإذا سكن فعليك بالحقن المسهلة وتلين البطن. قال: وأجلب له النوم بكل حيلة. قال: ومتى أزم من السهر والتخم والسكر وشرب الماء البارد ويرد الجسد كله وضعف الكبد ولم يأت في ذلك بعلة مقنعة، وأمر أن يعالج بعد سكون الإسهال بحب الصبر بعد الحقن وبلوغاذيا بعده، واستعمل القيء وضامد الخردل ولم يجد ذلك ولا جاله بسبب.»^{11,p.195}</p>
<p>“De libro Filogorii de dyabete dixit: hic morbus fit ex debilitate epatis: et frigiditate totius corporis: ex satietate nauseativa: aut insomnietate et potu aquae frigidae: verum tamen cum eo acci[di]t sitis valida nimis.”</p>	<p>«في ذيابيطس من كتاب فيلغوريوس؛ قال: هذا الداء يكون من ضعف الكبد وبرد الجسم كله من تخمه أو سهر وشرب الماء البارد، ويعرض معه عطش قوي جداً. قال: فعليك بتسكين العطش، وقد ذكرنا ما ذكر لذلك في باب تسكين العطش، فإذا سكن العطش فاحقنه بالحقن المسهلة اللينة مرات ثم أسهله بحب الصبر يكون كالحمص إحدى عشرة حبة فإنه يسهل إسهالاً جيداً ثم دعه ثلاثاً ثم عاوده ثم استعمل القيء بعد الطعام بالفجل والمهاجم الحارة على جميع الجسم والكماد والدخن ولا سيما أطراف البدن، واستعمل الأدوية المحمرة ثم أرحه أياماً، واستعمل الركوب باعتدال والدلك خاصة في أطراف الجسم والحمام ويشرب الشراب اليسير فإنه يبرئه براءً تاماً.»^{11,pp.207,208}</p>
<p>“De libro Filogorii de dyabete dixit: stude ad mitigandum sitim sicut diximus tibi in capitulo mitigationis sitis: et mitigata ipsa siti clystere fiat cum rebus laxativis et lenitivis pluries: deinde laxanda eum cum pillulis aloe confectis ad modum cicerum in numero xi. Quoniam laxabunt efficaciter: deinde dimitte eum per triduum: reiterando postea curam: et utendo vomitu facto post cibum cum radice: etiam ventosis calidis positus super totum corpus. Etiam calefactione facta cum millio praecipue super extremitates corporis: etiam medicinis rubificantibus: deinde quiescat per dies: et utatur equitatione cum temperie: et fricatione praecipue facta in extremitatibus corporis: etiam balneo: et potu vini modice: quoniam inde sanabitur perfecte.”¹²</p>	<p>«فلغوريوس؛ ينفع من زبله بغير إرادة: القعود في المياه القابضة والضامدات بنقلها [والأغذية القابضة] والحقن وذلك الصلب دائماً والرياضة والقعود في ماء الشب.»^{11,p.208}</p>
<p>“Filogorius dixit: confert illi cuius urina egreditur non voluntarie sessio in aquis stipticis: etiam emplastra fieri debent ei cum substantia stipticarum rerum et rebus metipsis: utendum est nutrimentis stipticis clysteribus: fricatione spinalis, exercitio, sessione in aqua aluminis.”¹²</p>	<p>«فلغوريوس: الذين يخرج منهم منيهم بلا إرادة يهزلون جداً ويضعفون ويموتون إذا دام بهم ذلك، وعلاجهم الجلوس في مياه قابضة، واطل الظهر والعانة بشوكران وادلك الجسم دائماً وأغذية قابضة والأهم الرياضة والتعب وترك الدعة والأطعمة الحلوة الدسمة ويتجوعوا كثيراً فإنه نافع لهم جداً.»^{11,p.275}</p>
<p>“Filogorius dixit quod illi quibus fluit sperma non voluntarie extenuantur valde: et debilitatur: et moriuntur si durable fuerit hoc.”¹²</p>	
<p>“Filogorius dixit quod illi quibus fluit sperma non voluntarie curantur per sessionem in aquis stipticis: et illinonem dorsi et pectinis cum iusquiamo: fricationem corporis frequenter: per nutrimenta stiptica: usus exercitii et laboris: dimisso otio: per cibaria dulcia et unctiosa: famem abundanter: quoniam hec conferunt eis valde.”¹²</p>	

Table 1. (continued) Quotations from Philagrius in both Arabic and Latin editions of *Kitāb al-Hāwī/Liber Continens*.^{11,12}

Rhazes – <i>Liber Continens</i>	Abū Bakr Muḥammad b. Zakariyyā al-Rāzī – <i>Kitāb al-Hāwī fī al-Ṭibb</i> أبو بكر محمد بن زكريا الرازي – <i>كتاب الحاوي في الطب</i>
<p>“Filogorius dixit: curari debet qui durat per longum tempus et non perveniet ad virilitatem: cum exercitio membrorum inferiorum: fricatione inguinis et anche: et illinitione veretri et pectinis eius cum medicinis punctivis: sicut cum pipere euforbio et cum potu vini odoriferi cum cibo de fructibus pini magni et satirion et cum visu personarum pulcherrimarum absque ulla proximitate facta cum eis dum perveniet ad potentem virilitatem.”^{11,12}</p>	<p>«فليغريوس: يعالج العنين بريضة الأعضاء السفلى وذلكها وذلك الأريية والفخذ وأطل عانته وذكره بأدوية لذاعة قوية كالفلقل والفرييون، واسقهم شراباً ريحانياً وأطعمهم حب الصنوبر الكبار وخصي الثعلب، ويديم النظر إلى نوات الجمال ولا يقربهن حتى تشد غلطة.»^{11, pp.323-324}</p>

ney pains, which may represent a probable inflammatory kidney disease:

Philagrius: kidney pains cause pain in the back, the hip [Lat. ancha], and the low-back [with a feeling of] ponderosity. It may also cause syncope and retention of urine if urine is arenaceous and sanguineous, it may also cause fever and vertigo and vomiting followed in succession [Lat. frequent vomiting].^{11,12}

Quotation 2 is from Philagrius' booklet on kidney stones and mentions the therapeutic treatment followed against these yellow-white stones. Most probably, and according to the principles of humoral pathology, these stones were thought to be caused by excessive bile and phlegm. Hence, it is recommended to purge the bile and to prevent the phlegm as opposed to implementing venesection:

In his booklet (Lat. in the second chapter) on [kidney] stones Philagrius said that: yellow-white stones do not require venesection but instead laxation of the excessive yellow bile with scammony and regime with nourishments in order to prevent the production of phlegm. If this situation deteriorates, the superfluous phlegm is drawn away to other members by means of friction, fomentation and the like.^{11,12}

Quotation 3 is taken from his book, *Kitāb ilā Jurayj/Liber ad Georgium*, and provides valuable information regarding kidney stone treatment. In this quotation, Philagrius believes that the development of kidney stones is not caused by excessive blood, but is instead facilitated by bile. Therefore, Philagrius does not recommend bloodletting to cure this condition, but purgation of the bile [by means of diarrhoea].

On kidney stones, Philagrius said in his book, Ad Georgium: do not let blood from him who passes water together with stones, but purge him of the yellow bile. Continue his nourishment to be soft and moderately purgative, thus it becomes cold with it. [Lat. purge him of the red and black bile by moderately lessening his nourishment, in such a manner that it becomes cold with it.].^{11,12}

Quotation 4 suggests that kidney stones are mainly caused by meat consumption, and hence Philagrius underlines the necessity of abstaining from eating meat:

Philagrius said that: it is necessary to avoid meat (Lat. to avoid satiety which induces nausea), because it is the main cause of this disease. You should give him to drink a decoction of black cumin and fenugreek, because [this decoction] cleanses the bladder from the stones in it.^{11,12}

Quotation 5 relates to the admirable medicament of Philagrius, which breaks the stone into pieces, prevents its recurrence, and mitigates the kidney pain caused by hot swelling and other reasons. The advent of this medicament will be discussed separately in the discussion section.

This is Philagrius' admirable medicament. He said that it breaks the stone into pieces and it prevents its generation and it mitigates kidney pain [caused] from hot swelling and others. Since it is admirable for this purpose, it is very convenient for kidney stones. When the grapes begin to turn black, take a new earthenware cooking-pot, put water in it and boil. Then pour it out and desiccate the pot. Slaughter a four year-old male goat, take his midstream blood, put it in the pot and leave until it coagulates. Then cut it into small pieces in the pot and place a piece of cloth with a loose texture over it. Leave it in open air both under the sun and moon until it dries thoroughly. Avoid rain or anything moistened falling on it. When it is desiccated, pound a piece of it with such an amount of hyacinth as to remove its malodour. Make him drink a spoonful [Lat. 2 aureus] together with sweet wine. You should perform this when pain stops and you will admire its effect.^{11,12}

Quotation 6 provides information on surgical procedures to treat kidney stones. The incision of the kidney stone from the posterior part of the lumbar region is not recommended. However, bladder incision is reported to be a significantly safer procedure. More specifically, forced urination by puncturing the bladder between the anus and the testicles is one of the recommendations:

On incision of the stone: he said that the ancients incised

the kidney stone from the posterior part of the lumbar region. There is a risk [Lat. fallacy, and indeed absurdity] in this [procedure]. More people are saved by incision of the bladder, especially those whose flesh is humid and those to whom the swelling does not befall, and those whose wounds suppurate, are easily saved. If the patient has swelling, it becomes difficult [Lat. for those who bear from swelling, the sanation will be difficult]; hot swelling occurs in young people during incision and the wounds do not heal in elders, but in mature aged persons [Lat. children (puer)] swelling does not occur and their wounds heal. Therefore, they are more secured among them [Lat. this disease is easier for them.] A big stone is incised easily but removed difficultly. The opposite occurs in small stones while medium [Lat. rotund] ones are removed easily. If the stone is hard, those suffering from it are stronger than others during the incision, because they are accustomed to enduring pain. But if the stone is soft, it is the opposite. On urination: urination should be used if there is no swelling and vehement pain, except in cases of swelling caused by a stone or blood coagulation, because if both of them are removed from the path, it mitigates the pain. When the situation is very difficult and urine provocation is not possible [Lat. it is not possible to use the urination instrument], a small incision is necessary between the anus and the testicles. And then put a cannula through which the urine flows. Living is better than death.^{11,12}

Quotation 7 provides information regarding the treatment of urinary retentions:

In De complemento et perfectione Philagrius said: apply fomentation to the pubes along with bathing, sitz-bathing and oil. Put a sponge full of hot water on the pubes and compress it and rub it strongly unless severe pain occurs. In that case compress it gently and also rub it. Then pour lily [water] into the urethra.^{11,12}

Quotation 8 mentions Philagrius' treatment methods on diabetes:

From Philagrius' booklet on diabetes: aim to mitigate patient's thirst first by making him drink rose water or rose juice, at that time make him drink two quṭūl [Lat. 18 uncia] of it. The patient should be in very cold air, and in a secluded and very humid place. Use cold bandages and cold nutriments until his thirst is mitigated. When it is mitigated, you should proceed with laxative clysters and relax the bowels. He said: provoke him to sleep using every effort. He also said: [when the insomnia, indigestion, inebriation become chronic and he drinks cold water and his entire body becomes cold, the liver becomes weak and the abovementioned treatments are not sufficient for the disease (This sentence does not appear in the Latin, but only in the Arabic text)], order him to treat himself with aloe pills, clysters, and compound purgative pills following

mitigation of the diarrhoea, then use vomiting and a mustard bandage. Neither this is alone nor the cause of it is found.^{11,12}

Quotation 9 clarifies the aetiology of diabetes and recommends several treatment methods:

From Philagrius' book on diabetes: he said that this disease occurs because of liver weakness, coldness of the entire body, indigestion [Lat. nauseative satiety] or insomnia, and by drinking cold water. Excessive thirst occurs with this disease. He said: you should mitigate the thirst following the method we mentioned in the chapter on thirst mitigation. When thirst is mitigated, inject a relaxing and softening clyster often. Then instigate bowel movement with eleven chickpea-shaped aloe pills because they cause diarrhea effectively. Then let him go for three days, then reiterate the treatment; then make him vomit using radish after the meal and hot cupping over the whole body, and apply fomentation and fumigation especially to the extremities of the body, and use rubefacient medicaments. Consequently, let him rest for several days. Make the patient ride [a horse] in moderation, and especially rub his body extremities; bathe him, and let him drink modicum wine, because the patient will regain his health perfectly.^{11,12}

Quotation 10 provides treatment recommendations for urinary incontinence:

Philagrius [said]: it is useful for him who has urinary incontinence to sit in styptic waters and use bandages with their dregs [Lat. bandages with styptic substances and their dregs should be used] and styptic nutriments, clysters and to rub the backbone continuously and to exercise and to sit in waters with alum.^{11,12}

Quotation 11 concerns involuntarily flow of sperm (probably gonorrhoea). It is reported that this disease will lead to death if it lasts long. Several recommendations are provided to treat this condition:

Philagrius: those whose sperms flow involuntarily become weakened and very lean. If the disease endures, the patients will die. [In Latin text: Philagrius said that: those whose sperms flow involuntarily] their treatment involves sitting in styptic waters and anointing the back and pubes with hemlock [Lat. with henbane] and frequently rubbing their bodies and [providing] styptic nourishments and using exercise and labour and abandoning leisure and sweet fat foods and letting them go hungry are needed, because these are very useful for it.^{11,12}

Quotation 12 concerns impotence; several treatment methods are recommended:

Philagrius [said]: impotence is cured by exercising the inferior members, by rubbing them and the groins and thighs; by anointing the penis and pubes with pungent medicaments

like pepper and spurge/euphorbium, by making the patient drink odoriferous wine and eat big pine nuts, and satyrium; the patient should continue to look at the most beautiful persons without any intimacy until his lust becomes stronger [Lat. until he reaches potency].^{11,12}

4. DISCUSSION

Philagrius is an important physician, surgeon and writer who influenced subsequent writers with his writings. Although his works are not saved today, several quotations from them have been preserved in the works of many notable writers. For instance, his accounts on urogenital system diseases are included in *Tetrabiblion* of Aetius of Amida (6th century AD):¹³ “Cap. 4. De calculosis renibus: Archigenis and Philagrius”, “Cap. 8 Diaeta eorum quibus renes e lapide laborant, reliqui vero totius corporis habitus gracilis est: Philagrii”, “Cap. 24. De seminis in somnis profluvio: Philagrii.”

Philagrius’ admirable medicament, mentioned by Rhazes in *Continens*, is a very interesting example. Aetius of Amida¹³ mentions Philagrius and provides us with information about this medicament under the title “*de hircino sanguine*”. We also encounter this medicament in *Epitome* of Paul of Aegina (625–690 AD),¹⁴ and in Islamic geography, in *al-Taṣrīf* of al-Zahrāwī (936–1013 AD),¹⁵ in *Kitāb al-Qānūn fī al-Ṭibb* of Avicenna (980–1037 AD),^{16,17} in *Kitāb al-Mukhtārāt fī al-Ṭibb* of Ibn Hubal al-Baghdādī (1122–1213 AD),¹⁸ in *al-Mūjaz fī al-Ṭibb* of Ibn al-Nafīs (1210–1288 AD)¹⁹ – this medicament was called “yad-Allah/God’s hand” by him and its Turkish translation (in the 16th century AD),²⁰ in *Anmūzaj al-Ṭibb* of Emir Çelebi (d. 1638 AD),²¹ and in *Tadbīr al-Mawlūd* of Sha‘bān Shifā’ī (d. 1705 AD).²² A very interesting point related to this drug is that no other writer except Rhazes in the Islamic world mentions Philagrius’ name. In addition, it is very interesting that this drug is quoted so many times. Hence, we can assume that it was either as effective as suggested by these quotations or it had been proposed because it seemed to be a very interesting drug, considering the difficulty to make it.

The surgical method called lithotomy is discussed in detail in *De Re Medica* of Celsus (1st century BC – 1st century AD).²³ It is also encountered in the quotations in *Continens* of Rhazes that Antyllus (2nd century AD) provides very

detailed information about the surgical removal of bladder stones.^{11,12} Aretaeus of Cappadocia (1st–2nd century AD)²⁴ does not provide any details in his work but recommends surgery for persistent bladder stones that do not pass. Aetius of Amida¹³ in his *Tetrabiblion* quotes from Philagrius’ account on surgery. Information similar to those written by Philagrius is also found in the *Epitome* of Paul of Aegina.²⁵ According to Adams,²⁵ Serapion’s (8th century AD) book also contains information on bladder incision and describes the insertion of a cannula for emergency urination in addition to lithotomy.

Diabetes, which is considered today an endocrine disorder, was considered a kidney disease at that time, termed urine diarrhoea by Rufus of Ephesus (late 1st – early 2nd centuries AD),²⁶ Rhazes’ quotations from Archigenes on diabetes include similar terminology to that of Rufus.²⁷ Philagrius seems to have adopted the terminology of Aretaeus of Cappadocia.²⁴

As presented in the results section, it is seen that the principles of the humoral model are used both in the description and treatment of these diseases such as purging the bile, reducing the phlegm and bloodletting, etc. The notion “*contraria contrariis curantur*”²⁸ – the opposite is cured by the opposite – is encountered in diabetes and urinary incontinence treatment.

5. CONCLUSIONS

Philagrius’ works have not survived today. However, his writings acted as a guide and a valuable source for subsequent physicians. It is evident that Philagrius’ writings had also been adopted in the Islamic world because they were translated into Arabic. Therefore, it is important that quotations from his works are found in Rhazes’ significant work *Continens*, and some of these quotations relate to nephrology.

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ΠΕΡΙΛΗΨΗ

Τι παρέθεσε ο al-Rāzī (Rhazes) από τον Φιλάγριο τον Ηπειρώτη σχετικά με τις ασθένειες των νεφρών στο Kitāb al-Ḥāwī fī al-Ṭibb (Liber Continens);

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ΣΚΟΠΟΣ Το *Kitāb al-Ḥāwī fī al-Ṭibb/Liber Continens* (Περιεκτικό Βιβλίο της Ιατρικής) του Ραζή αποτελεί σημαντικό έργο, καθώς παρουσιάζει πολύτιμα αποσπάσματα από έργα Ελλήνων, Ινδών και Αράβων συγγραφέων. Τα αποσπάσματα αυτά καθιστούν επίσης το έργο του Ραζή σημαντικό για την Ιστορία της Ιατρικής καθώς μας παρέχει πληροφορίες σχετικά με γραπτά που δεν έχουν επιζηήσει. Ο Φιλάγριος της Ηπείρου, ο οποίος ασκούσε ιατρική στη Θεσσαλονίκη κατά τον τρίτο ή τέταρτο αιώνα, αποτελεί έναν από τους πιο αξιόλογους και σημαντικούς συγγραφείς που περιλαμβάνονται στο έργο του Ραζή. Σκοπός της παρούσας μελέτης είναι να παρουσιάσει αποσπάσματα του Φιλάγριου από το *Περιεκτικό Βιβλίο της Ιατρικής* που αναφέρονται στις ασθένειες των νεφρών και να τα μεταφέρει και να τα καταγράψει στον πολιτισμό, τη λογοτεχνία και την Ιστορία της Ιατρικής στην αγγλική γλώσσα. **ΥΛΙΚΟ-ΜΕΘΟΔΟΣ** Στην παρούσα μελέτη χρησιμοποιήθηκαν οι εκδόσεις στην αραβική και λατινική γλώσσα του 10ου βιβλίου του *Περιεκτικού Βιβλίου της Ιατρικής*. Εντοπίστηκαν δώδεκα αποσπάσματα του Φιλάγριου που σχετίζονται με ουρογεννητικές ασθένειες, τόσο στα αραβικά όσο και στα λατινικά κείμενα. Εν συνεχεία, πραγματοποιήθηκε σύγκριση μεταξύ των αποσπασμάτων αυτών, μεταφράστηκαν στην αγγλική γλώσσα και εξετάστηκαν υπό το φως της βιβλιογραφίας για την Ιστορία της Ιατρικής. **ΑΠΟΤΕΛΕΣΜΑΤΑ ΚΑΙ ΣΥΜΠΕΡΑΣΜΑΤΑ** Τα αποσπάσματα αυτά αναφέρονται στο νεφρικό άλγος, τις πέτρες στα νεφρά, τον διαβήτη και τις ασθένειες των γεννητικών οργάνων. Τα γραπτά του Φιλάγριου είχαν υιοθετηθεί και στον ισλαμικό κόσμο, μέσω των μεταφράσεών τους στην αραβική γλώσσα. Λαμβάνοντας υπ' όψη ότι τα έργα του Φιλάγριου δεν έχουν επιβιώσει σήμερα, είναι σημαντικό ότι αποσπάσματα από τα έργα του εντοπίζονται στο *Περιεκτικό Βιβλίο της Ιατρικής* του Ραζή καθώς ορισμένα από αυτά αφορούν στη Νεφρολογία.

Λέξεις ευρητηρίου: Η άσκηση της Ιατρικής στη Βυζαντινή Θεσσαλονίκη, Liber Continens, Παθήσεις του ουροποιητικού συστήματος, Rhazes, Φιλάγριος ο Ηπειρώτης

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